

McGILL DAILY

VOL. 64 NO. 21

THURSDAY OCTOBER 17, 1974

3 CENTS

Statement from Women's Collective

Recently the Daily has published a number of articles and letters dealing with an issue which might be called the Women's Collective versus the ASUS. While most students know (or should know) what the ASUS is, they are probably unaware of what the Women's Collective is.

We can begin by stating that we are a group of eighteen women who are very concerned about women's status in today's society. As McGill students, we are attempting to change the status of women here at McGill, and in doing so are hoping to achieve a generalized effect in the community at large.

This begs the question "who are the Women's Collective?" Initially our group was conceived in Marlene Dixon's "Women's Liberation" sociology class as a "group project". Already the umbilical cord has been severed. We no longer consist of only class members, now and we have taken on a project that will outlive any one-semester stint.

As a group we are comprised of women of different ages (18 to 38 years), nationalities and socio-economic background; we differ in religious and political beliefs, future goals and present university disciplines and status, and in anything else in which a heterogeneous group differs. In short our sameness is our femaleness.

Next we can say that the Women's Collective was formed in order to obtain the ASUS publication, the Free Press. Informing students of the necessity to obtain the Free Press (in order to expose the reasons why certain groups or peoples have been denied their rights) is our *raison d'être*.

We are trying to live the concept of equality. Rotation of labour is the premise we function on — there is no hierarchy, no "bosses".

Because of the existing order of society, which even the casual observer cannot help but notice, the vast majority of enterprises (except those relegated to women i.e. domestic duties and child rearing) are run and controlled by men. For this reason and not because we are "closed" or "separatist" in nature, we choose to restrict the Free Press operation of publishing to women. We do not want to "control" this publication, if by control one reads "closed to different views." On the contrary we encourage debate as a tool for unearthing the

Free Press

TEACH-IN On Civil Liberties

sponsored by the
Arts and Science
Undergraduate
Society

THURSDAY 12:00
Room L-26

Speakers:

Marlene Dixon
Daniel Latouche
Michel van Schendel
Michel Pelletier



LA LOTTA È DURA
MA NON CI FA PAURA!

Women plan open meeting

by Andrew Plank

The Women's Collective seeking control of the ASUS Free Press has launched a leaflet and petition campaign asking for support in their struggle against the "sexist decision of the ASUS".

Shawn Leary, speaking for the collective, said the campaign aims to get moral support for the group and to call an ASUS open meeting to turn the editorship over to the women.

David Ress, who was recently appointed Free Press editor, said he would not contest an open meeting decision to rescind his appointment.

The collective yesterday began distributing a leaflet printed at its own expense. The leaflet briefly states its purpose and recounts the short history of the present struggle.

Leary said the women will launch their petitioning campaign today.

"truth". As our publication would be open to articles from all students, male and female, freedom of the Free Press would be assured.

The production of a medium dedicated to research, in-depth analysis of issues, and the necessity of this medium are inseparable. Each is imperative to the existence of the other. A paper produced by men, espousing women's emancipation, would defeat this purpose by preventing the liberating and further develop-

ment of women's potentials. These would only occur if women produced the paper. Likewise a paper produced by women but not dedicated to research and in-depth analysis in order to expose the various oppressive forces existing today, would be no different from papers currently existing on campus.

According to Leary, the collective, originally numbering 10 women, has now grown to about 20 active members.

The members of the Women's Collective have refused an offer from Ress to work co-operatively to produce the paper, saying they want absolute editorial control, although they would accept submissions from men.

The paper, in their hands, said Leary, would not deal exclusively with women's oppression but would be open to all oppressed groups.

According to Leary, the collective, originally numbering 10 women, has now grown to about 20 active members.

Statement from Free Press

There is, in case you are unaware of it, a controversy over the ASUS executive's decision to name David Ress as editor of the Free Press. As the editorial staff of the Free Press, we cannot speak about the motivations and reasons for the executive's decision, but we can state, as emphatically as possible, our intentions for this year's paper.

David Ress offered a proposal for an open paper—one that would provide a forum for every Arts and Science undergraduate. An open paper is a cliché that has been thrown about too often in the past, but it is the only legitimate form for a student paper.

The Free Press won't exclude anybody from any aspect of its publication.

The Women's Collective would.

The basic assumption of the collective is that only by perpetuating the mirror image of past injustices of sexism, will sexism be eradicated. Thus, no man would be allowed on the editorial board.

The ASUS executive supposedly chose David Ress because it wanted an absolutely open paper—one that would serve no cause, but would serve students; one that would allow women and men to work together, equally, and perhaps to discover the idiosyncrasy of sexism.

The collective has refused to participate on the Free Press on any terms, save those of a totally female editorial board. We ask if this indicates desire for an open newspaper?

David Ress
John Lehnendorff
Steven Rossi
David Wolf

Daily staff meeting

Compulsory staff meeting — we can't run it properly without you. Today at 5 pm.



McGill's twenty-fifth blood drive begins Monday. A pint of your precious red stuff might help light up the 4,500 drop for the first time in five years.

Volume 57

Vol. 57 du Quartier latin, No 3, 25 septembre 1974

The Volume is making its weekly appearance today. This week's issue has an extensive feature on sexuality, and an analysis of the situation in the Middle-East. Don't miss the orange cover!



MUSIC

Continuing Education Music (sgw) presents

ETHEL STARK

founder and conductor, Montreal Women's Symphony

CONDUCTING

Choral and Orchestral

Twelve 1 1/2 hour sessions beginning Thursday, Oct. 31, 7:30 - 9 p.m.

Fee: \$120.

Registration: Oct. 21-29
2170 Bishop St., 879-8405

Incorporating Sir George Williams University and Loyola of Montreal

classifieds

LOST

Sunday October 13th — brown wire rim glasses in case, vicinity of Park and Milton. Please call Adams at 849-8828 or 392-5971.

ENTERTAINMENTS

MFS presents Wednesday Nite Musicals. One showing only 8:00 p.m. Series ticket \$2.50. Single admission 50c. Skip on over.

Friday Feature Film: The Long Goodbye. Saturday: L'Aventure C'est L'Aventure. \$ 3. Both in FDAA, 7 & 9:30 p.m. Brought to you by the good people at MFS.

JOBS

Anyone having a good knowledge of both French and English, desiring to make some money from time to time translating from French to English, phone: 849-5902 (10 pm to 11 pm).

Still looking for babysitter. 2 hours, 3 times a week for 2 dogs, 1 cat, 1 baby. Central Cote des Neiges. 937-8313.

If you're interested in finding some work with the Big Time Corporation right on Campus, drop by our offices at 3587 University St. and fill out an application form.

Babysitter wanted. 3-5 afternoons per week. 2:30-5:30 p.m. call: 739-8574.

Anyone having a good knowledge of both French and English, desiring to make some money from time to time translating from French to English, phone: 849-5902 (10 pm to 11 pm).

Looking for babysitter 3 days a week 9-5 for small female chimpanzee. Longueuil 670-7919.

HOUSING

Sublet: 1 1/2 spacious furnished apt. available now-May 1/75 on Aymer (near Sherbrooke) \$135/month + electricity. Phone 288-9479.

GARAGE indoor, available for small cars at \$20.00 per month. Near University. 288-2775.

Share house. Another mature person wanted for mixed house close to Atwater metro. Own furnished room, all utilities & phone included, \$95.00 per month. Phone 935-4162 after midday.

URGENTLY NEEDED!!! Flat (4 1/2-6 1/2) or large apartment in Outremont or Simpson-McGregor areas. Must allow pets (i.e. cats). Wanted until May preferably. Call anytime: 488-5074.

Room to sublet, on Male Student Residence Floor at the Y.M.C.A., only \$340 from now until April 31st. 849-0385.

Chalet in Sutton: \$200/person full season. Walk to hill, fireplace, furnished, carpeted, six beds. Call Frank 678-4095.

Share house. Another mature person wanted for mixed house close to Atwater metro. Own furnished room, all utilities & phone included, \$95.00 per month. Phone 935-4162 after midday.

Near McGill University — Apartment, furnished, heating and parking included. 4 rooms. \$175 per month. Large rooms furnished, everything included. \$90 and \$120 per month. Tel: 845-5879. 481 Prince Arthur W.

TYPING

Typing lecture notes, term papers, resumes, manuscripts, copywork, same day service. 733-3272

Experienced typist — fully bilingual — knowledge of medical terminology — 767-4919.

THURSDAY OCTOBER 17, 1974

ACADEMIC TYPING SERVICE: Specializing theses, term papers, manuscripts. Prompt, individual attention. Accuracy guaranteed. 842-6040 or 486-7755.

Typing Service: Manuscripts, Theses, Essays (ten pages or more; if less please don't call). Service: Fast, accurate. Call Kristiane 634-0121.

WANTED

Two guys need ride to Toronto on Oct. 18 night or Oct. 19 morning. Share driving and expenses. Call Lenny 737-9980.

Certified or non-certified instructors wanted for private ski school. Call: 737-3917 after 7.

Wanted to buy: chest of drawers, small tables, double bed box spring with legs. Must deliver. Daniel 842-0130 or 392-6776.

FOR SALE

Honda 350 — '73 green, 7000 miles. Very good condition. \$700 or best offer. 486-0939.

Tires (good, used with thread). Four summer and two winter. 700/14 very reasonable. Chapin 392-8258 days.

MISCELLANEOUS

Your poems published. Simply buy 20 books (\$1 each) and we will publish two pages of your poetry. Walter 739-6000. Ideal Christmas present. Poems rewritten \$2.

FOUND

Patricia Smith — I have found your purse — phone 353-8438.

PERSONAL

Problem? Feel you need to rap with a rabbi? Call Israel Hausman 341-3580.

Interested in meeting other students from McGill Hillel? To talk about possible programs to bring together local and out of town students (i.e. Oneg Shabbat, films, dances, etc.)

Thursday 4:15 p.m.
Main Floor Lounge
McConnell Hall [dorms]



FRANCO-ISRAELI NIGHT

Exotic Oriental food
Modern Israeli and Canadian Music
Dancing
Fun for all

TIME: SATURDAY, OCTOBER 19, 1974, at 8 P.M.

PLACE: HILLEL HOUSE 3460 STANLEY ST.

only \$1.00

COME ONE, COME ALL

McGILL The Cummings Lecture

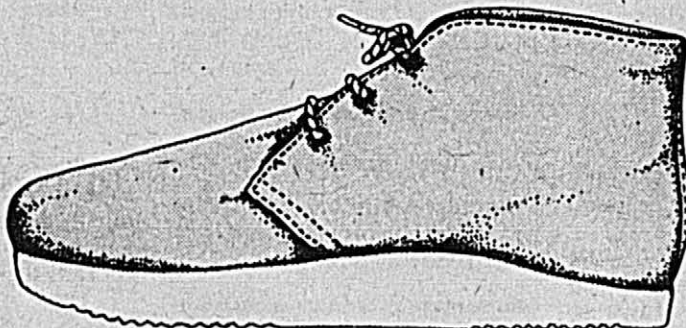
Lewis Mumford

The Age We Live In

Friday, October 18
8:00 p.m.
Admission free, no tickets required

Auditorium, L-132
Stephen Leacock Building

You don't blow an extraordinary idea on an ordinary shoe.



By now you're probably aware that Roots are not like other kinds of footwear. The heel is lower to give you the natural kind of walk you'd get by going barefoot in sand. The arch is supported, so if you spend much time on your feet you'll now spend it in much greater comfort. The rocker sole helps spring you off on each footstep, so walking becomes a little

less work than it ever was before. But a big part of Roots' success lies in not how



2065 Bishop

tel.: 843-5995

they're made, but how well. Only the finest grade Canadian hides are selected. These are hand-crafted into Roots, simply because, for much of our production, the most efficient machine is still the human hand. This is why, of all the reasons we could give you for trying Roots, none would fit quite so well as the shoe itself.

Pub Manager Needed*

Experienced manager needed to set up and manage 3-day-a-week pub. Applications and information available at Students' Society Office.

* Deadline: Thursday, Oct. 17, 5 p.m.

From our readers

Kuneitra from the front

The supposedly academic intention of the Daily to help the truth emerge into daylight will of course be appreciated by every truth-lover. But if such an intention is realized by a succession of gross lies which together make up your October 10 article, "Dresden of the Middle East", one starts to wonder if the love of truth really stands behind the attempt "to help counter-balance the frequently one-sided coverage of the Mideast conflict."

As an Israeli who happened to be one of the last soldiers to leave Kuneitra after the disengagement in May, I would like to counterbalance your "counter-balance". This can be

done simply by pointing out the main false statements which were written by a reporter whose knowledge of the Middle East seems to be rather spotty. If only judging from her dogged insistence upon having seen a church in Kuneitra, whereas in fact the only house of worship she could have seen there is a mosque.

The main false charge of the article states that "Nearly 90 percent of Kuneitra was destroyed systematically by Israeli dynamite squads". The truth is that the destroyed parts of the village — less than 50 percent were demolished by the Syrian guns during the Yom Kippur War and during the six

months of artillery battles which followed. Kuneitra never was and never will be a "strategic city" (as the article states), and it's a waste of dynamite to destroy it. I remember my last picture of the village: a lonely place with empty houses standing and waiting for their owners to return. I would like also to emphasize that the main motivation behind Israel's decision to return Kuneitra to Syria was diametrically opposite to the alleged intention of destroying the city; namely, Israel was (and still is) interested in the re-establishment of normal everyday life in the village (as well as in the

towns on the Suez Canal). We believe that such a step would be real progress toward the achievement of a peace settlement. Putting it in tactical terms: where you have something to lose, you will think twice before opening fire.

There are many other lies and inconsistencies: e.g. the article speaks about the lack of electricity in the village, and after that it mentions that the few families who have stayed there were watching the television every day. Were the television sets working only on batteries?

Another funny story speaks about the attempts of the Israelis to heavily bribe the ten

people to leave Kuneitra. If the "ugly Israelis" could systematically destroy the whole town, could they not simply kick those people out without begging them or paying them for leaving? I could mention other lies and inaccuracies in the article, but I hope that I have already succeeded in clarifying one point at least: If you want to counter-balance distortions or lies, don't do it by inventing more of the same; and if nevertheless you have to do so, then at least try to invent some logical lies. Absurdity is never a tool of achieving the truth; besides, it underestimates the reader's intellectual powers.

Jacob Golomb

Comment

Homosexuality and the Church

A week ago, a student wrote a letter to the Daily stating the anti-homosexual views held by the Christian faith. The quickest way to answer this fiddlefaddle might well be to quote from a book that refutes the charges. The book is *Greek Love* and it is written by J.Z. Eglinton. I quote;

Churchly influence on anti-sexual public opinion is and has remained decisive; what is not realized is that churchly arguments on the point are based on very skimpy and dubious biblical material, all of the latter deliberately misinterpreted in conformity with an already-held anti-sexual (and not merely anti-homosexual) orientation. And the latter began in reaction against Canaanite fertility-cults and Roman pagan practices, and in conformity with a peculiar kind of metaphysics not relevant to any beliefs now held in any of the major world religions.

The story of Lot in Sodom is much misinterpreted, and of extremely dubious applicability. Its whole sexual content hinges on the interpretation of the word translated as "know" in verse 5, and it is far from certain that this word meant "to copulate with." Talmudic scholars, following Ezekiel 16:48-49, mostly characterized as "the sin of Sodom" neither buggery nor any other sexual practice, but flagrant violations of hospitality. The interpretation of it as buggery is post-Exilic, most likely late Hellenistic. Rabbinical legends

ascribed to Sodom the practice we associate with Procrustes!

There is no Talmudic reference connecting Sodom and buggery.....There is no specific reference to buggery among the Israelites in the Deuteronomic Code, nor is any sexual practice specifically forbidden in the Ten Commandments. (The commandment against adultery is strictly speaking a property law, against wife stealing and contains no reference whatever to sexual acts outside marriage).

In summary, Jewish laws were directed partly towards fertility, continuing the family line and clarifying the ownership, status and disposal of property in a culture where women were men's property, and perhaps even more against Canaanite religious practices. Christ had little to say on sex and that little was obscure and ambiguous.....It was instead the fanatical ascetic Paul who had given up sex and wished that all other men might do likewise, who became the moralizer of the Jewish cult which had grown up around the name of Jesus and who fulminated against fleshly love as representing a turning away from God. Paul's own distorted attitudes thus got written into the laws when Christianity became the state religion of the Roman Empire.

What is important to notice here is a process, first pointed out in a different context by

Walter Kaufmann, which tends to perpetuate such distortions. There are three necessary ingredients: (1) The written text is retained as authoritative despite changing social conditions, changing meanings of words, and consequent danger of misinterpreting text and content. (2) Partly through unquestioning reverence for the past, partly because of social pressures, partly because of fear of hellfire, etc., the content of the text and accompanying attitudes are subjected to time-binding, becoming part of the set of attitudes....transmitted from parents to children.... (3) Youngsters, confronted with an anti-pleasure ethic,....first make believe that they accept it, in order to please parents and others; then as they grow up, they continue to behave according to such make-believe while forgetting that it actually started out as make-believe. By adulthood the belief is automatic and usually impervious to doubt short of psychoanalysis or some other drastic re-examination.

I think that this covers the major points in the letter. A lot of the "forgiveness" and "I have sinned" bullshit isn't worth a direct answer. By the way, it is not clear from the phrasing whether the confessor is a non-practicing homosexual or a nonpracticing Christian. For his sake I hope it's the latter. From over here, gay is just great.

K.Kelly

Open House ignorance?

To the editor:

After having read your article "Entre-Nous Revisited", (Daily, October 10) I was literally appalled by your obvious ignorance towards McGill Entre-Nous as both an exposition for the public and as an educational experience for all who visited.

Throughout the course of your article you made specific references to only two or three exhibits and/or movies which made up perhaps only 1/200th of what was actually displayed during the three days of Entre-Nous. Why is it that you so tactfully neglect to mention such exhibits as medicine, engineering, chemistry and Slavic Studies, which were literally given hundreds of accolades by the thousands of people who diligently spent hours examining the obviously well-prepared and highly educational demonstrations and mini lectures?

Why is it that you only look at McGill Entre-Nous as a film, "Tourism in the Caribbean," rather than as a lecture by Dr. Hans Selye? Why is it that you mention the film, "A Country of the Mind," as the other film shown at Entre-Nous? In your adept study of McGill Entre-Nous, have you possibly forgotten to witness the forty-odd other films presented?

Furthermore, why must you make Entre-Nous a "stepping

stone" for airing your political and domestic viewpoints without knowing the complete facts and understanding Entre-Nous? As for the Murray Hill buses, which in fact provided an excellent way of giving a general campus tour, and those "phony" French accents (which to me were rather excellent French accents held by very congenial guides), I think the general public who came to Entre-Nous '74 was rather pleased. As a matter of fact, I know that the public enjoyed McGill Open House, the fantastic students and professors who made it all happen; and even maybe the McGill Daily.

Chuch Posternack
Executive McGill Entre-Nous

The title "Entre-Nous Revisited" was admittedly misleading—the comment was not intended to exhaustively review Open House. Instead it had two points to make: 1) that McGill funds Open House not out of the goodness of its heart but because it brings financial rewards and 2) that the problem with Open House is not what it shows about McGill, but what it obscures, such as the way McGill supports the exploits of big business.

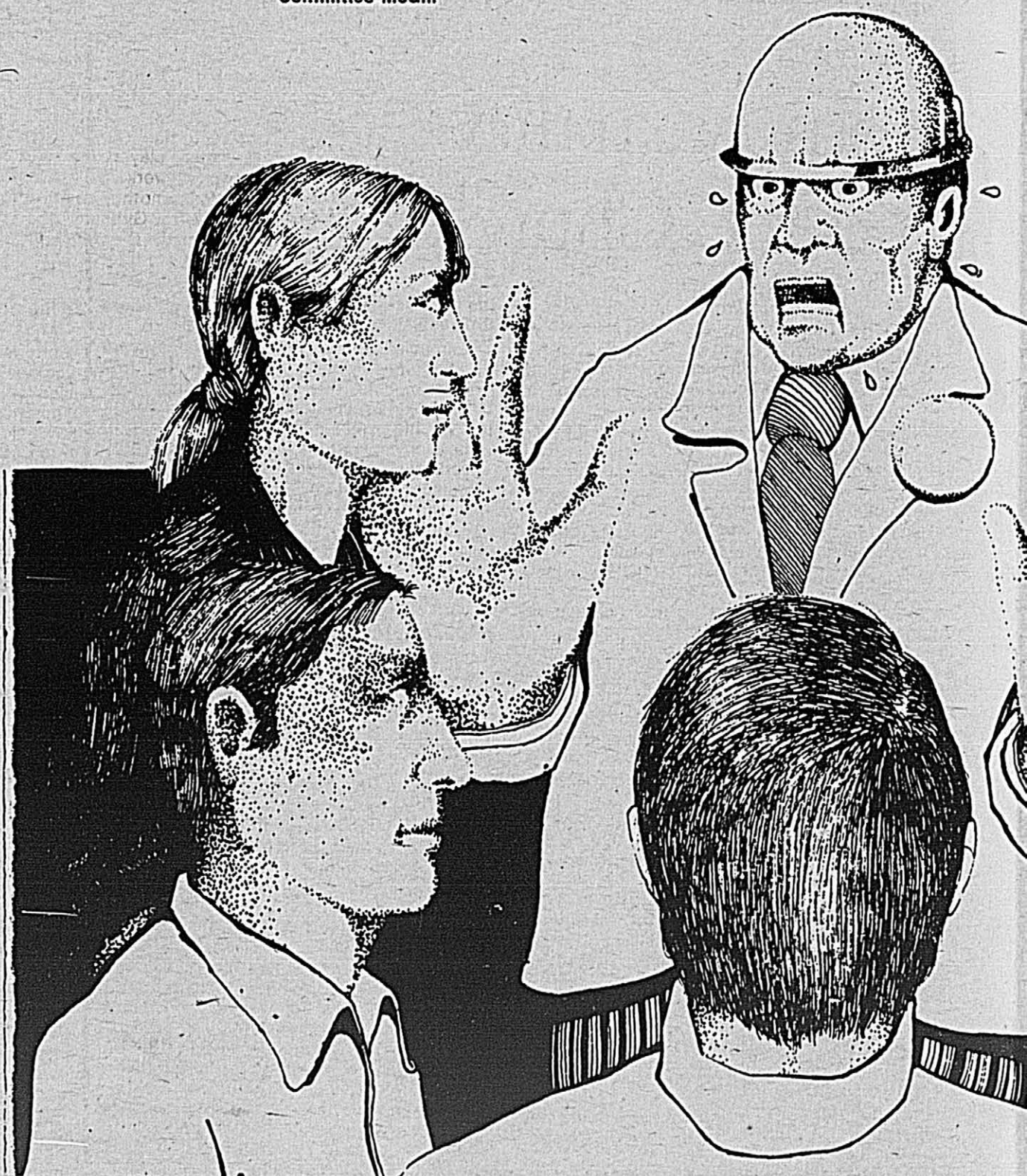
No one doubts that Entre-Nous was enjoyable but it's important to recognize it for what it was—a good PR job.

Bonnie Price

Three workers talk about their experiences during the 17 month long Gypsum strike in Joliet.

"It's a lesson we're teaching the bosses"

by Shirley Sarna and Markus Robinson
members of Workers' Support
Committee-McGill



Last week, two McGill students conducted an interview with Gypsum Workers at Joliette, who've been out on strike for nearly a year and a half. Shirley Sama and Markus Robinson interviewed Jean Perreault, Luc Ferland and Jean-Luc Simard from Gypsum.

Sama: We want to write about what goes on during a strike and how the worker is affected by it. We read the plain facts of the strike in the newspapers, but we want to find out how the strike influences your daily life. To begin with, what does it mean to be on strike?

Simard: Well it's 17 months now, and we're not on strike for pleasure. It's a battle to obtain rights inside the factory, better working conditions, the Rand formula, and retroactivity that the company refuses. It's because of this that the strike is lasting 17 months so far, because the company is anti-union. The task is very difficult, especially against a multi-national corporation of 119 factories and more all over the world. It's like a huge wall of stone. Faced with this, the strike isn't funny. It's not for pleasure. On the contrary, it's to try to accomplish something.

Sama: How is the strikers' morale?

Simard: The morale on the whole is very good. We have the support of several unions in the area, and the support of our federation, which includes 90 unions and gives us financial support. Nevertheless, this doesn't solve the problem presently existing. The strike continues. Even if we were getting \$1,000 a week support, it doesn't change the situation. Our demands are modest. There is no justification.

Sama: Is she (a little girl playing on the floor of the office beside her father) your only child?

Simard: Yes. She's my only one. She's the mascot of the group since the beginning of the strike. We call her "Patof." She's known by scabs and the police.

Sama: When you decided to go on strike, what was your wife's reaction? Did she understand your decision?

Simard: For some wives it was hard because their husbands were only receiving \$13 a week, not to mention the high cost of living! Nevertheless, there were many wives who supported their husbands' decision. They knew that the work inside the factory was inhuman. Under those working conditions it was hard to function normally because you are pushed, and under a lot of pressure. If you work 6 days in a row, you do shift-work. For example, Monday and Tuesday you work 4-12 midnight, then Wednesday and Thursday you work from 8 am to 4 pm. Do you see what I mean? Then Friday from midnight to Saturday at 8 am. You have three shifts in one week.

A man can't see his wife, he's always tired and lacks energy. It's very hard: there's no family life whatsoever—no togetherness between husband and wife, and you never get to see your children. In terms of the salary I get, other places pay from \$1.50 to \$2 more per hour. When you go to buy food, a pound of butter is the same for the rich and the poor.

Sama: How did your family support you and keep up your morale?

Simard: My wife has been working as a nurse the five years we've been

married. In terms of morale, it's good. Still sometimes when I tell her I'm discouraged or depressed, she'll tell me not to think about it, or say that things will be better tomorrow. Sometimes she would need me for something, or want to go out in the evening and I would be at a meeting. It's an inconvenience. Still, I think my wife helped a lot in terms of morale.

The judicial repression, seeing the scabs enter the factory, that's hard to take. I wanted to talk to them sometimes, but you can't. You've got to restrain yourself: I always say violence doesn't help anything.

Sama: What are the workers doing now? Are any working elsewhere?

Perreault: Yes. There are many—40 per cent have found jobs and 10 per cent are working part-time. The remaining workers are doing all they can for the strike.

Sama: What sort of support have you received from workers' support committees and students?

Simard: Students and solidarity committees help us a lot. They are fantastic for our morale. They help us with publicity. In terms of demonstrations, they add to our numbers.

Just 80 of us alone on strike against a multi-national corporation can't win. Sympathizers can arouse others, and add to our solidarity. Solidarity committees played a part in helping the Firestone workers. Boycotting the product is another contribution.

Perreault: Gypsum and Firestone aren't exactly the same. (In terms of boycotting products), Firestone makes tires. Gypsum makes nails that go to Turkey, and other construction materials. So it's hard to boycott Gypsum.

Sama: What sort of response have you received from the citizens of Joliette, such as small shopkeepers?

Simard: When I walk into the grocery, they know me and say "How's it going?" or "The company's really hard." It's an American company we're fighting. When I go to my butcher and my grocer they tell me "We're behind you, keep to your position." Morale-wise, it helps.

Ferland: Don't forget 80 workers aren't going to affect commerce in Joliette the way Firestone could. A group of 200-300 workers will attack commerce more than us. The people of Joliette support us, but it would be more effective with larger numbers of workers.

Simard: It's better if they announce their support publicly, instead of telling us they're on our side when they see us alone.

Ferland: If the employees of a company ask the boss why he's using scab products, he'll just ignore them and do what he wants. Don't forget, a boss is a boss.

Simard: A boss is a capitalist.

Sama: How did the unions organize financial support for families?

Simard: Before the strike, members of the union chose three people to concern themselves exclusively with pay. If someone has two children he gets more than a man who is childless.

Sama: What are the lessons of this strike?

Simard: The lessons aren't lessons for the people on strike. It's ironic. They are lessons we're teaching Canadian

Gypsum and American Gypsum. Eighty workers struggling for 17 months against a multi-national empire. Five Gypsum factories in Quebec on strike, and four others who went on strike in support. I guarantee you that this hurts the multi-national U.S. Gypsum. It's a lesson we're teaching the bosses of the factories.

As for us, we really didn't know how to organize. But now we're willing to battle it out to the end. Rest assured there will be more strikes in Gypsum lasting longer than 17 months. It's not the first and it's not the last.

Ferland: Also, when the people of Quebec see that 80 people are still fighting hard, they ask themselves "Where is the justice?" It's in Choquette's hands: he's asking \$60 million for the Quebec Provincial Police. People are asking "What sort of justice is this?"

Simard: We are fighting a multi-national corporation, judicial repression and judges who slap down injunctions. Do you think 80 people have any power? They won't stop for so few. That's why it's frustrating. We're not on strike for pleasure, but because there's a problem in a certain factory. Instead of going back to work with nothing accomplished, we would rather continue our strike and fight until we win our demands. We're not only fighting Gypsum, but the repression of a government which is behind the multinationals. I'm not afraid to say this.

Sama: With this strike, have you developed a better understanding of the nature of the government?

Ferland: You have to live through a 17 month strike to understand that the party in power is controlled officially by multinational corporations. You can't hide it. We know what's going on. Why do bosses support Cournoyer? They try to keep up the appearance of 'nice guys' simply to mislead the people of Quebec. These same 'nice guys' say they can't see anything wrong with the conditions in the factory. That's their policy.

Sama: What do you think people like us can do now to help you?

Simard: Don't be afraid to say that the Gypsum workers continue their struggle. With this sort of attitude, victory is near. To spread the news of our strike all over Quebec, to make people aware—only through solidarity will we win the struggle.

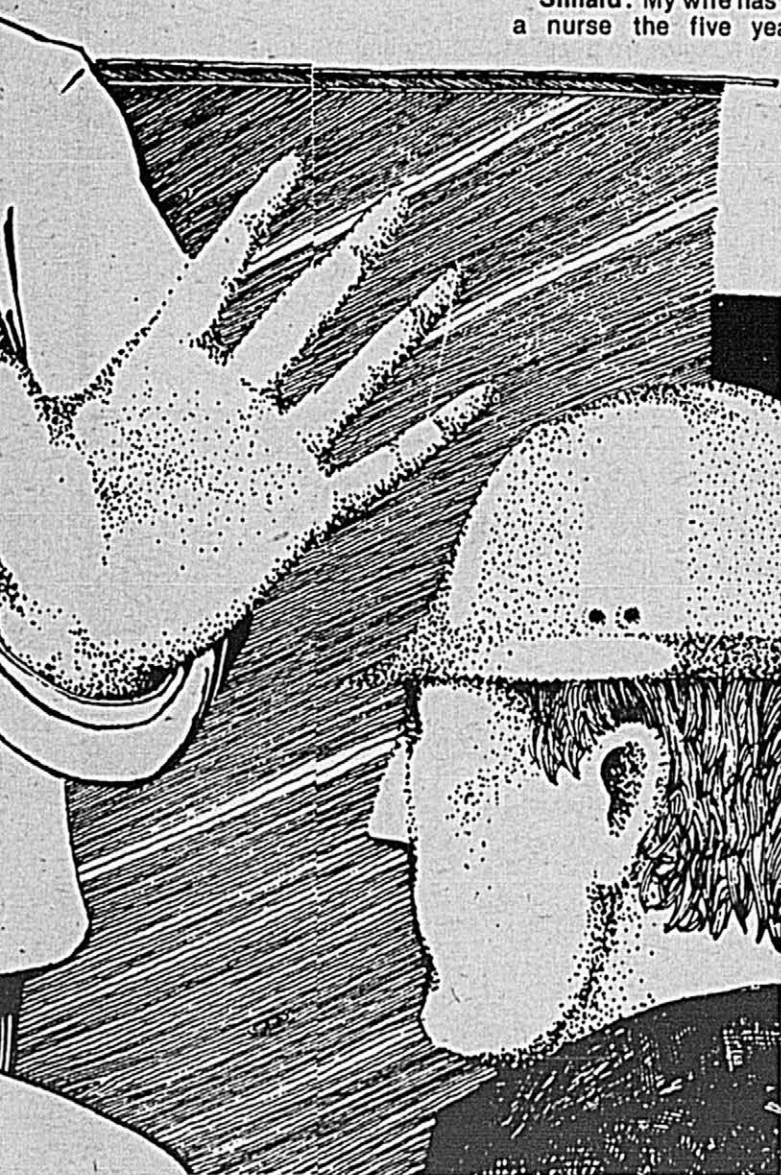
Perreault: By joining the picket lines, you make our numbers stronger.

Simard: If you want to do something for us, send a telegram to either Bourassa or Cournoyer saying: "It's time to end the disputes at Gypsum and United Aircraft."

Sama: Why do you think Quebec workers are some of the most militant in all of North America?

Simard: Take Joliette. It's a bourgeois town, very rich. It's looked down upon to go on strike, to disobey the law, to question what goes on inside the factory. But the funny thing is that after a while, that's exactly what you do. We have to speak up. Firestone did. Gypsum is still doing so.

I wish that once and for all workers get it into their heads that every worker has the power in his hands. We are in solidarity. I'm convinced there's no government, no person that can stop us. Everyone should know where the power lies.



Counselling

Do you need someone to talk to about personal, educational, or vocational problems? If so, call and make an appointment at 392-8889.

A SERVICE
OF THE MCGILL COUNSELLOR
EDUCATION DEPARTMENT
3700 McTavish St.
Dr. Pare, Director



**YOU WANNA SEE WHERE DUDDY KRAVITZ LIVED?
WE'LL SHOW YOU THAT, AND WHERE JEWS 200
YEARS BEFORE HIM LIVED IN OLD MONTREAL.**

A guided bus tour of Old Jewish Montreal led by David Rome will be held:

SUNDAY OCTOBER 20, at 1:30 P.M.
POINT OF DEPARTURE: McGill Hillel 3460 Stanley St.

Students: \$.50
Non-students: \$1.00

**P.S. DID YOU KNOW THAT THE SITE OF THE FIRST
SYNAGOGUE IN MONTREAL LATER BECAME THE
ORIGINAL SITE FOR SIR GEORGE WILLIAMS
UNIVERSITY?**

McGill vs. Bishops

Saturday October 19, 1974
Molson Stadium 2 P.M.
Last Home Game of Season

REDMEN PUB NIGHT

Saturday October 19, at 8 P.M.

Featuring Two Live Bands
Billy Cream and The Teenage Dream
Rapunzel
Last Redmen Pub of the 74 Season
Student Union Building

Masses at McGill

Monday—Thursday 5 p.m.
Friday 5:30 p.m.
Sunday 11 a.m. + 8 p.m.

NEWMAN CENTRE
3484 Peel St.
288-1806

Thursdays—Mass at Noon
University Chapel

3520 University

Today

Students' International Meditation Society:

Advanced lecture and group meditation for all practitioners of TM. Leacock 114, 1 pm.

Student Christian Movement:

Panel and discussion: "Death through the eyes of the world religions." Leacock 14, 1 pm.

Savoy Society Auditions:

Auditions for "Pirates of Penzance" 7 pm in room 26/7 Union basement. Those interested in technical work are welcome.

Hillel Student Society:

First meeting today for those interested in working on Strobe Magazine (publication of Hillel Society); 3 pm at 3460 Stanley Street.

Diving Team:

Any interested women come to Weston Pool 7:30 pm. No experience necessary. Men — 12:15 pm, Currie Gym.

Anthropology Students' Association:

Meeting at 1 pm in Leacock 738. All students taking anthropology courses welcome.

Meeting:

To support Arab People's national liberation struggle against imperialism and Zionism. Room 457 Union — 7:30 pm.

Player's Club:

Auditions for lunchtime production of Felfer skits, and 5-6 pm in Players' Theatre, third floor Union.

AMAS:

Meeting at 1 pm in SBB 178.

Montreal Citizens' Movement:

Fund-raising party at the Mount Royal Hotel, 8:30 pm. \$5.00 contribution. Is that too much to pay to see Drapeau go?

Pre-Med Society:

Meeting for all those who signed up, 2 pm. Union 413.

International Caucus of labour Committees:

International briefing on the fight against Rockefeller-inspired fascism: The situation in Europe & North America.

Science: Men's Intramural ice hockey:

Tryout for all interested science students at 9:40 pm, Winter Stadium. Bring stick and skates.

Christian Fellowship:

Study of the person of Abraham. Union 457, 7 pm.

Institute of Islamic Studies:

Common room forum, Dr. R.N. Verdery on the history of Turkey. Leacock 830, 4 pm. Coffee and tea served.

Pre-Med Society:

Two films, "Management of Uremia" and "Systemic Lupus Erythematosus" McIntyre Medical Building, Charles Martin Theatre at 1 pm.

Political Science Association:

Voting for graduate and undergraduate reps. Leacock Lobby 9 am to 5 pm.

WAA:

Intramural badminton practice. Currie gym 7:30 pm.

WUScraft sale:

Many exciting items left from Malawi, Sri Lanka, Bolivia and many other places. Redpath Hall 10a.m.-9 p.m.

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LUBAVITCH YOUTH BULLETIN CHABAD HOUSE

The following is a schedule of programs which will be offered at the Chabad House. All sessions will be given in English. As time progresses additional courses and sessions will be added.

DAY	TIME	COURSE	STARTING DATE
Sunday	7:00 P.M.	Couples Evenings	10/21
Mon.	12:30 P.M.	Philosophy of Judaism	10/14
	7:00 P.M.	Rap Session on various topics	10/28
Tues.	12:30 P.M.	Talmud — Intermediate	10/29
	3:00 P.M.	Jewish History	11/5
	6:00 P.M.	Chumash — (Bible) adapting to the week	10/22
Wed.	12:30 P.M.	Hebrew	10/23
	1:30 P.M.	Cooking Classes (Jewish specialties)	11/13
	3:00 P.M.	Talmud (beginners)	10/30
Thurs.	12:30 P.M.	Chumash (Chassidic interpretation)	10/17
	1:00 P.M.	Jewish Ethics & Laws	10/24
Fri.	Sunset	Sabbath at Chabad House — Services followed by exquisite meal accompanied by tales from the Midrash and Sages.	10/18
Sabbath	10:00	Services followed by meal.	
	5:00	Afternoon service, followed by meal.	

All meals and sessions are free of charge.

To join any program, call the Chabad House, and ask for Motty or Zalmen.

The Chabad House will be open evenings from 8:00—10:00 p.m. for counselling or by appointment. Call Motty 341-5216 or Zalmen 739-4168.



McGill Chinese Students' Society 麥基爾大學中國同學會

Members are hereby notified that the Executive Committee has called a general meeting which is to be held on:

Date: Monday, 21st October 1974.

Time: 8:30 pm

Place: Room L26, Stephen Leacock Building.

Agenda:

- (1) Agenda
- (2) Minutes from last MCSS General Meeting.
- (3) To ratify the Executive Committee's recommendation: "The Society's Internal V.P. Li, Yau-Wai be designated as the President and Publication Director Wong, Sie-Khiang be designated as the Internal Vice President."
- (4) Other Business.

N.B. Members are reminded that in order to vote, both the McGill ID and MCSS membership card must be presented.

Students' Zionist Organization Presents:

Judge Micha Lindenstrauss

on

"Israeli Judicial Policy in the Occupied Territories"

Thursday, Oct. 17
12:30 p.m.

HILLEL, 3rd floor
3460 Stanley St.

What's What



BEAT DRAPEAU

The Montreal Citizens' Movement needs volunteers and money for campaigns in St. Louis, Cote des Neiges, Snowdon and NDG. Candidates in St. Louis are John Gardiner, Jean Roy and Phydme Tremblay; in Cote des Neiges they are Nick Auf der Maur, Bob Keaton and Yves Normandin; in Snowdon, Molly Moldovan, Samuel Setton and Lawrence Vatch; and in NDG, Arnold Bennett, Michael Fainstat and Ginette Keroack. If you want to help please leave a note in the Daily office in the Union basement.

MCGILL CHINESE ENGINEERING UNDERGRAD SOCIETY

Fall mixer Friday October 18 at 8 pm, McConnell Engineering Building Common room. All welcome. Beer and liquor.

CHINESE STUDENT CHORAL GROUP

First regular practice Friday, October 18. RVC. All welcome. 8 pm.

CARNIVAL DANCE

Friday, October 18. Trinidad Steel band. Admission \$1.

CHINESE STUDENT SOCIETY

Discussion group, Saturday, 8:30 pm in Union B26-7. All welcome. Theme: MCSS and MCEUS.

Deadline for contribution of article to "Ji-hui" is October 18. Please send to P.O. Box 1642, Station B, Montreal.

DIVERS! DIVERS!

Anyone interested contact coach Staines via WAA, 392-4547 or 849-3945. Join at these times: Thursday, 7:30 at Weston (women); Friday, 12:15 in Currie Gym (men and women); Monday, 7-8 pm, Currie; Tuesday, 5:30, Weston (women).

WAA INTRAMURAL BADMINTON

Practice tonight for competition beginning Tuesday, October 22. All welcome. 7:30-9:30.

WAA INTRAMURAL ICE HOCKEY

Watch for sign-up sheets! Games begin next week.

BIBLIOGRAPHY ENGLISH 602A

Talk and tour about Canadian, American and Commonwealth literatures. McLennan Library Conference room, 9 am, Friday, October 18.

PREMEDICAL SOCIETY

Dr. R.C. Long, Associate Dean (Admissions) of the Faculty of Medicine, will speak on "Medical admissions at McGill", on Monday, October 21 at 1 pm, in the Francis Seminar Room, on the fourth floor of the McIntyre Medical Building. A question and answer period will follow.

MARKETING STUDENTS' ASSOCIATION

All AMS members and marketing students interested in the association are invited to Tiffany's brasserie on October 22, from 5 to 8 pm. All the spaghetti you can eat for \$1.1

CHAPLAINCY SERVICES

Have you any questions about the various religious faiths and their attitudes to the important issues of today? Come and talk with representatives of the Anglican, Jewish and Presbyterian faiths. Monday October 21 at 1 pm, Newman Centre, 3484 Peel St.

SIGMA CHI FRATERNITY

Come and have fun with the Sigs at our "Rallye de la Nuit". Friday, October 18, 7 pm, 3581 University.

WOMEN'S BASKETBALL

Tryouts for the women's varsity BB team on Monday and Thursday of next week. 5:30-7:30 Currie Gym.

POETRY READING

Free at Vehicule Gallery on Sunday, October 20, 2 pm. Joan B. Thornton will read.

DEBATING UNION

Win prizes like wine, in campus wide debating tournament open to all students. Last day to register is October 18. More info Union B42.

FRANCO-ISRAELI NIGHT

Hillel, 3416 Stanley on Saturday October 19 at 8 pm.

SKYDIVING CLUB

CSPA cards now available at the office. If you have a car going to Malone this weekend please leave note at office.

CARNIVAL DANCE

Trinidad Steel Band, special rum punch. Admission \$1. Union ballroom, Friday night. More information at ISA in Union basement.

CARIBBEAN STUDENT ASSOCIATION

First big fete! Saturday October 19, 8:30 pm. Union coffee lounge free admission.

CAMERA CLUB

Second lecture of beginners course Tuesday October 22, 7 pm. Check bulletin board for information.

EAST ASIAN STUDIES SOCIETY

General meeting Friday October 18, 1 pm at 3434 McTavish, Rm. 402. New members welcome.

REDMEN MARCHING BAND

We need new members to play at Saturday's football game. Meeting Saturday 10 am, in Currie Gym lounge. Some instruments available.

Great News for McGill Students!!!

You are cordially invited to come to our newest and largest location at

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1445 CLOSSE St. 931-2575
Opposite the Forum

STROBE MAGAZINE

(published by the Hillel Student Society) will have its first Organizational meeting, Thursday, Oct. 17, at 3:00 P.M. at 3460 Stanley St.

Interested writers-editors are urged to attend to decide format and direction.

THE
MCGILL
DEBATING
UNION

PRESENTS

AN EVENING WITH

MARGARET ATWOOD

Author of: THE EDIBLE WOMAN, SURFACING,
SURVIVAL: A THEMATIC GUIDE TO CANADIAN
LITERATURE

TONIGHT — THURSDAY, OCTOBER 17

8:30 p.m.

LEACOCK 132



blood drive '74

is coming next week. All week. Find the time. Please.

Letters

year), Gandhi had no personal gain to be made from independence—at his death, Mahatma Gandhi had virtually NO material possessions. In fact, Gandhi refused to have anything to do with the independence celebrations—he knew that at that time there was nothing really worth celebrating as the lot of the peasant was, if anything, worse than under British rule. This was due to the religious strife caused by the partitioning of the subcontinent along religious lines.

Might I suggest that the author of the article take more care in the future to inform herself of the facts of a given situation before slandering someone? I would also sincerely suggest that she do herself a favour by reading a little about the life of Mahatma Gandhi—she would learn a terrific lesson in selfless adherence to one's principles, and determination in the face of overwhelming odds.

Eric Wilson
B.Sc. U3

Let's rebuild Kuneitra

To the Daily:

I found the article, "Dresden of the Middle East," reprinted in your pages, (Daily, October 10) to be both interesting and pertinent. Unfortunately, the author did not expand on his analogy between Kuneitra and Dresden.

Dresden was a German city that was cruelly destroyed by British and American planes during World War II, with hideous casualties and suffering inflicted on the city's civilian population. Yet Dresden was not an isolated case of Anglo-American aggression—rather it was part of six years of suffering for all the peoples of Europe, during the war of aggression that the fascist

government of Germany had undertaken against all of Europe. Once this is understood, it is then fair and reasonable to denounce what was done to Dresden by Anglo-American violence. The German people, who have gradually come to face up to these painful facts, have now permitted their two governments to make peace with each other and to liquidate the consequences of the Second World War.

The Syrian-Israeli disengagement agreements of 1973 call for the rebuilding of Kuneitra and the return of her civilian population. But the Syrian government has since refused to implement this part of the agreement, leaving a devastated Kuneitra as a monument to—what? Perhaps the next round of the Arab-Israel conflict.

Germany has rebuilt its devastated Dresdens and Berlins. This has not always been a quick or easy process. Much of the devastation remained for years after the war, and it is not always possible to forget the trauma of such a tragedy quickly. Still, a time came when the needs and aspirations of the living began to take precedence over the humiliations and bitterness of the past. I hope that someday the Kuneitras in the Middle East can be rebuilt as well.

John C. Landau

Infamous ASUS member speaks

To the Daily:

I am a member of the Infamous ASUS. It seems to me that the Free Press issue has been flogged to death. But I digress. All that I can say is that there is no way this collective will ever get control of the Free Press. Personally I think that most of the women in the collective have been led down the garden path by their hotheaded, apparently misanthropic leaders.

If women and men can't work together collectively, as these people seem to believe, then we are back to square one. Our decision was not, and I repeat not, based on sex discrimination. Whether you believe this or not is too bad. All I hope is that you don't waste valuable time on this trifling issue.

Robert Campbell Hendery
Arts and Science Rep.
on Council

A bourgeois, reactionary, fascist, sexist, swine speaks out

To the Daily,

Call me a bourgeois, reactionary, fascist, sexist, swine, if you will, but I'm glad that the women's collective was denied exclusive control of the Free Press. The student politicians may not realize it, but there are lots of people here who are not feminists or Maoists or Trotskyites or gay liberationists. In fact, most of us don't even give a damn about any of the "ists" listed above.

And I'm sure that I speak for a lot of people when I say that I do

not want to see the Free Press fall into the hands of anybody who's going to push a particular political line with it. I'm sick of these so-called "progressive" student journalists who can't seem to find anything better to say than a) McGill is rotten, b) the school system is for the shifts and/or c) society sucks. I mean, I've never seen barbed wire and machine gun nests surrounding McGill to keep people in.

Nobody is forcing anybody to stay and as far as I'm concerned, anybody who strongly feels that McGill is such a horrible place should bloody well leave. Staying on would only be dishonest and the space could be better used by someone else.

Now there are obviously problems here; after all, nothing in this world is perfect. But problems are not solved by obnoxious half-washed Maoists and Trotskyites passing out propaganda pamphlets at lunch time or by self-righteous politicized women demanding to have their rights respected over the rights of others.

And while we're on the subject, I just wanted to make a few comments on the Young Socialists-M.R.E.Q. tangle. I don't give a damn about their petty bickering. In fact, I'd be more than happy to donate a

THURSDAY, OCTOBER 17, 1974

quarter to help them buy zip guns and then the kids in both gangs could really have it out.

At any rate, I welcome and applaud Mark Chodos' decision about the editorship of the Free Press and I wish him luck in any subsequent confrontations he may face.

Emmanuel J. Hadzipetros

Daily unconscious

To the Daily:

Your ad calling for contributors proudly declares: "The McGill Daily is always getting into hot water", thereby implying that the Daily is risqué, avant garde, and socially conscious. Your article on MUNASA shows how socially "unconscious" you are.

The slightest semblance of journalistic competence demands the signature of accusatory statements.

It was not due to fear of social castigation that your mystery madame neglected to include her name. It was, I suspect, because she is not and was never an active member of MUNASA. I think it's pitiful that the Daily has sunk to the use of mere conjecture and rumour, but it is indicative of the Midnight-Allo Police editorial mentality that has prevailed since September.

Alan Pridmore

Gandhi did not sell out

To the Daily:

The woman who anonymously wrote the Tuesday, Oct. 15, Daily article about MUNASA made the off-hand comment that "The average Indian knows that Gandhi sold him out". This statement is not true. In fact, it is so far from the truth that I am completely at a loss to understand how anybody who knew anything of Gandhi and the history of India's struggle for independence from the British could make such a statement.

I am not disputing the author's claim that the average Indian peasant was sold out. But it must be emphasized that it was certainly not Gandhi who did the selling out. There was no one in India's independence movement who more selflessly and truly had the Indian peasant's interests at heart than Mahatma Gandhi. Being a completely unofficial leader (as far as I know only once did Gandhi hold any major official political position—about 25 years before India's independence he was elected president of the Congress Party for one

Facing up to Death ENDS TODAY

Three-day noon-hour workshop
on

Death, Dying & Suicide

Thursday Oct. 17 Leacock 14
1:00 p.m.

Panel discussion: "Death through the eyes of the World Religions" with Dr. Abdur Rabb, Kaltana Das, Robert Vachon and Nzi Iyo nsenga, all of Centre Monchanin, an inter-religious centre and Rabbi Hausman of McGill.

All Welcome
Free

For More Information call 392-4947
Student Christian Movement

SPENDING SHABBAT ALONE?
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FRIDAY, OCTOBER 18th
IF INTERESTED — 6:00 P.M. - for services

6:30 P.M. - for dinner (\$1.50)

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(Please call us in advance to tell us you're coming at
845-9171 — It helps our cook.)

MEN'S INTRAMURAL FLOOR HOCKEY

Entries close Monday, October 21 and play begins Wednesday, October 23. All team entries MUST be submitted to the Intramural Office and accompanied by a \$10.00 deposit. This will be refunded provided no defaults occur. For further information contact the Intramural Office, 392-4730.

RECREATIONAL ATHLETICS

All activities start this Friday, October 18, 1974.
SHINNY HOCKEY:

Tuesday, 11:15 - 12:45 p.m.

Friday, 2:00 - 3:15 p.m.

RECREATIONAL SKATING:

Monday, 9:40 - 11:00 p.m.

Friday, 3:30 - 5:00 p.m.

Saturday, 8:30 - 10:30 p.m.

RECREATIONAL BADMINTON:

Tuesday, 7:45 - 10:00 p.m.

Friday, 7:30 - 10:00 p.m.